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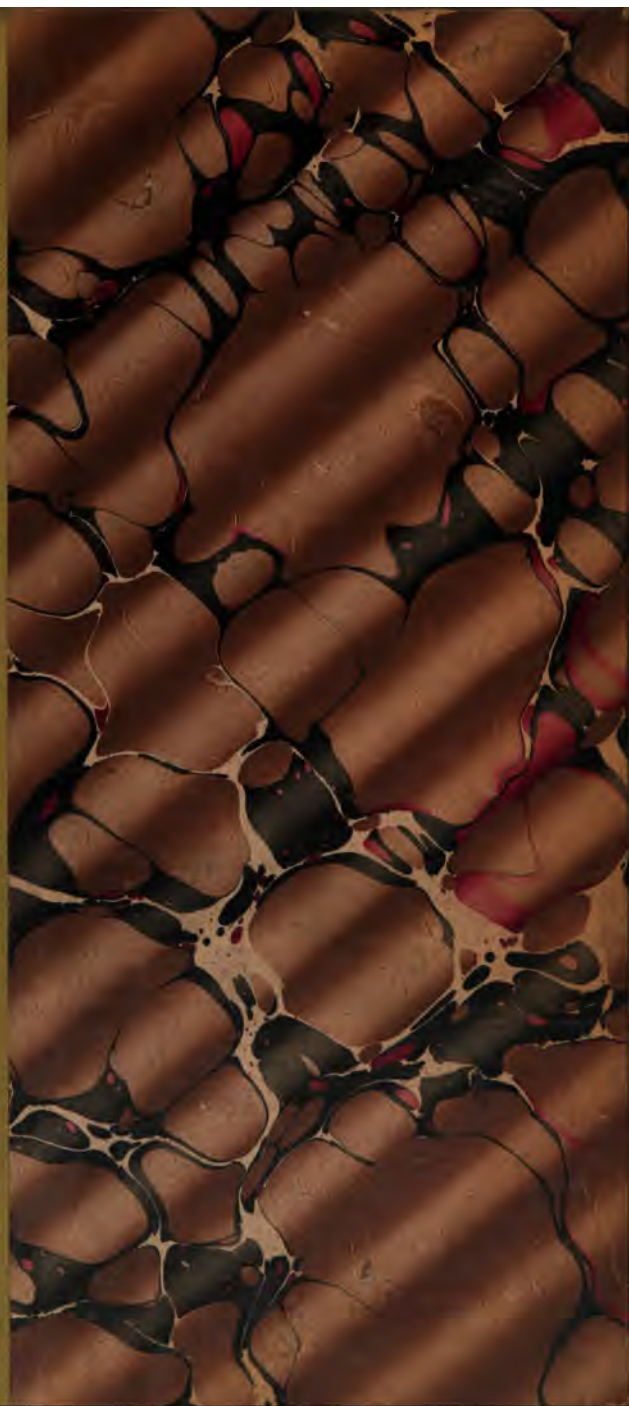
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AN
ANTIDOTE
FOR
THE SERPENT'S MEAT,

THE
Ground Work of the Critical Philosopher,

JOHN JACKSON,
LATE OF DARBY, PENN'A.

EXAMINED BY THE LIGHT OF TRUTH THROUGH

ABRAHAM LAWTON,

OF ATHENS, GREENE CO., NEW YORK.

SEVENTH MONTH, 1859.

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ANTIDOTE FOR THE SERPENT'S MEAT.

This is a day of darkness and of gloominess among the professing Society of Friends, and a dispensation they cannot redeem themselves from. Therefore, also, now saith the Lord, turn ye, even to me, with all your heart, with fasting and mourning; and rend your heart and turn unto the Lord, your God; for He is gracious and merciful.

Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; gather the children, and those that suck the breast. Let the bridegroom go forth out of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, "Spare thy people, O Lord, and give not thine heritage to reproach; that the heathen should rule over them." Wherefore should they say among the people, "Where is their God?" Then will the Lord be jealous of his land, and pity his

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people, and they that have sold themselves for naught, shall be redeemed without money, by the righteousness of God, in his own perfect way, the truth and the life; which man hath not power to add any thing thereto.

Those that are established in the peace and righteousness that the Lord teaches his children, have the Truth for a shield and buckler; as it is written, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." This righteousness is the way of God, or the experimental hope of the glory of God, or the gospel image, or the Son of Man that knoweth and declareth Him in his Father's bosom, (being his own wisdom and power,) for no man knoweth the Son, but the Father; and it is in vain for any one to ask for the wisdom of God, or his power of any one that has it not, and to whom *that* kingdom and power does not belong, neither the glory thereof. Perfect wisdom cometh from above; the perfect way also, and the life of God, which enlighteneth the understanding, is that Son of Man which descends, and is born of God in the mind of all that do the will of Truth's Father; for such are his mother and brethren, and are the seed of Abraham, by the work of that faith which the believer receives, and have that anchor of hope, by the love of God

being shed abroad in the heart; which love the brethren. Such having within them this true witness, they know they have passed from death unto life, because they are made heirs of that faith which is the substance of the invisible power of an endless life which Jesus Christ is the minister of. He brings the life of immortality to light, or gives the soul an understanding by his inspiration that reveals the Son of Man, and builds his Church on that spiritual rock, the Word, which is life, as Jesus said, "He that eateth me, shall live by me, even as I live by the Father." He said He had meat to eat that the world knew not of, which was to do the will of Him that sent him, and to finish his work, which work only is righteousness, that He, the Spirit of Truth, leadeth into, and is the ground and pillar that cannot be moved. It is the Shepherd and Stone of Israel, that breaks to pieces every foundation that is of the world, and the worldly profession of God and the Truth; holding it in unrighteousness and hypocrisy—in the vain worship; teaching for doctrines the traditions of men, who honor God only with the lips, while their heart is far from Him.

There are some who have had a manifestation of the Spirit, showing unto them what is good or of God, but have not honored Him as God, neither were thankful, but have become vain in their imagination, and their foolish heart thereby darkened; professing themselves to be wise they became fools, and

changed the glory of the incorruptible God into an image, made like unto corruptible man, and to birds, and to four-footed beasts and creeping things; who changed the truth of God into a lie; and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

What can be a greater profession of wisdom, than that of the immediate revealed will of God to the Church, which is spoken of in the introduction to a work called "A Dissertation, historical and critical, on the Christian Ministry, by John Jackson, (late of Darby, Penn'a.,) as follows: "The ministry of the gospel is the work of the Lord, deriving its authority and ability from the revelation of truth to the soul." Introduction, page 6.

The author of the before-mentioned communication applying what he says to the principles of Friends, perverts the truth in saying, on page 45, "The Quaker doctrine is philosophy summoned from the cloister, the college, and the saloon." He also perverts the truth on page 20, where he says, "Such was the philosophy of Jesus;" and again on page 14, applying the ability of understanding the doctrines of Jesus Christ and his apostles, certifying it to consist in "the science of self-culture, and the philosophy of common sense."

Now, common sense is natural perception through the body to the natural mind, and whatever art or science there is in its philosophy, it is from the judgment of carnal evidence. The judgment of Jesus

was not from that fountain, after the sight of the eye, nor the hearing of the ear, nor of the will and wisdom of the flesh, for He is the wisdom and power of God, as it is written, "The Word was God," and is God, and is neither cunning nor invention, but revelation by the life of God, and is the light of man. Men seek inventions and call them religion, or the righteousness of God, when they appeal to the History of Animal Instinct, and call it the light of truth as it was in Jesus, and in His Church of the first-born from the dead. Page 16, the writer saith, "But the light of an apostle is not one thing and the light of an heathen another thing, distinct in principle. They differ only in degree of power, distinctness and splendor of manifestation."—*Hancock's Essay on Instinct.*

Is not an heathen an unbeliever in spirit and principle, and one that is out of the life and out of the light, set forth in the examples and principles of the Pharisees, that called themselves the children of Abraham? Such were in the woe, that called light, darkness; and darkness, light; and were not born of God, but served another master, which was sin, which is distinct from God, and distinct from the faith which God gives to the overcomer 'that is born of His spirit, for whatsoever is not of faith is of sin, and sin is of the Devil; and all unrighteousness is in the dark and is sin, and is reckoned in unbelief. A false belief is not a birth of the truth, but of false-

hood, the deceiver. "He that believeth not on the Son of God, shall not see life, (but is in the darkness,) and the wrath of God abideth on him." So, there is a distinct separation between the light of an heathen and the light of an apostle of Jesus Christ, the wisdom and power of God unto salvation, to every one that is renewed in his image, and thereby represent Him in his form and way without robbery; for when the Lord leads and teaches his people alone, there is no strange God with them; and there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. Such as walk in the light, as Christ is in the light, have fellowship one with another, and the blood of Jesus Christ cleanseth them from all sin, death and darkness; casting out the unclean spirit which is in the corruption, which would or does change Christ, the glory of God, into an image made like to corruptible man. Jesus Christ is God's image that is not made, and which is the power of creation, and never was separate from God; was glorified with the Father before the world was.

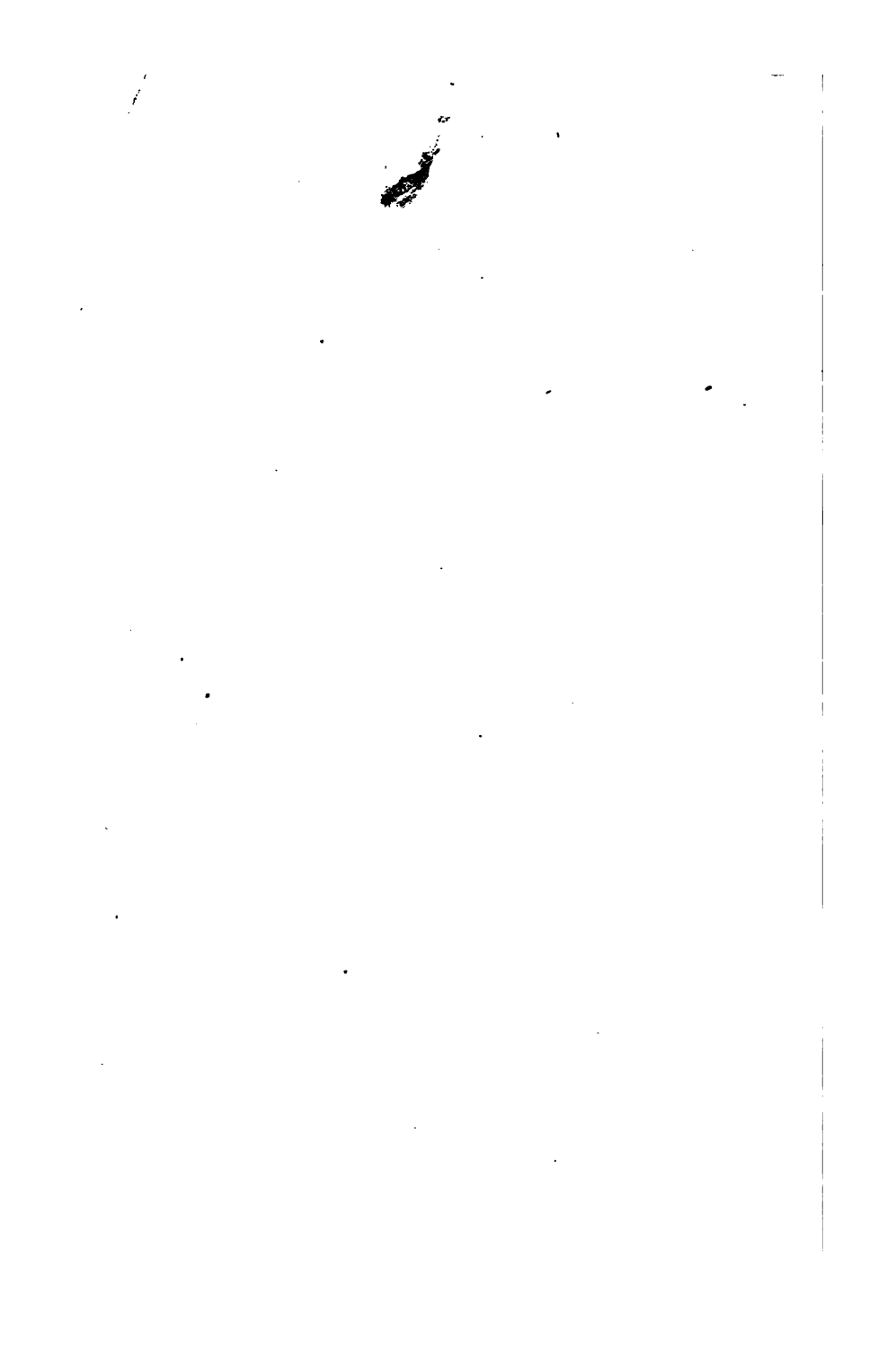
John Jackson, in speaking of fundamental principle, saith on page 17, "What others had in vain sought for in the outward ritual and traditions of men, the reasonings of metaphysicians, and the speculations of philosophy as a guide for the soul, Jesus looked for and found in the soul itself." What is the soul itself? Is the soul itself the word of God? or his wisdom? Jesus never lost the truth, but was

ever with the Father, then had he any need to look for it like unto corruptible man, who is out of his glory and image and in darkness. On the same page, the author says, "With Him it was 'life Eternal,' already begun, to 'know' this 'Emanuel, God with us.'" Has that which has never been separated from the eternal ministration of Melchizedek, which is God's kingdom, either *beginning* or *end* of its righteousness and peace that is of God, that reigns in Zion, who is without descent, so neither in the beginning of days nor end of life? The soul itself without God is dead and knoweth not the things of God. Jesus lived by the Father, and the Father was his habitation. From everlasting to everlasting thou art God. So they that find the truth, find the everlasting habitation, and none can find it but they that have lost it. Neither has any need to seek that which they have not lost, nor knock that the door may be opened if it be not shut. And they that say that all men stand on an equal platform and on equal rights, make an image after the glory of the earth, and like fallen man, who is the glory of this world, and his master whom he serves in the nature of the four-footed beasts, and of birds, and of creeping things, in their selfish kingdom; the prince of which is the natural spirit which reigns in the lion, the eagle and the serpent. The serpent lives by his natural wisdom, and creeps; the lion lives depending on his feet, strength, majesty and might; the eagle depends upon the air, her wings, and

the carcass which gathereth the eagles together. These all claim their natural rights, and all have their dens, nests and resting places, on or in the earth, like the fox in his hole ; but the Son of Man hath not (on these things) whereon to lay his head. Yet the truth is the equal way in all, and the equal thought in all, and if a man chooses this way for his master, singly, and does not try to serve two masters, he will turn from his own evil ways that are selfish, therefore unequal, and from his own thoughts that he has any rights of a kingdom, and that he stands on an equal platform of equal rights. J. J., on page 45, in speaking of Revelation says, "It shines in every man's heart, and therefore joins the whole human race in the unity of equal rights." Revelation is the kingdom of God, and because it is in the mind, is every man in it or illuminated by it? Is not the kingdom of the Evil Spirit also within? And does a man serve two masters? or does he that is stronger than the strong man armed, cast him out first, cut off his navel, force and generation, when the mind becomes subject to the love of God and does His will, who will have no other God before him ; who requires the whole heart, and does his work by the sword of the Spirit, his Word, and whole armor of light, which quenches every fiery dart of the wicked one? A form of godliness without the power is the cage of unclean birds, and the den of unclean beasts, called a hold ; it was the hold of the Pharisees' spirit, who demanded of Jesus when the king-

dom of God should come. Jesus said, "It cometh not with observation," which meant sight, to those hypocrites, who were outwardly looking for it, saying "Lo! here" and "Lo! there." But did Jesus say they were in it, and saw it? or did he say "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no wise enter into the kingdom of Heaven?" The kingdom of Heaven is the true light, and when children lose their innocence, they lose it, and then become unequal or selfish in all their ways and thoughts; and self-denial through repentance is the only way into the fold, or knowledge of God.

The first great business of man is to seek that which is lost, the kingdom of Heaven, which is righteousness, peace and joy in the Holy Ghost, or peace in God; which when a man has in his possession will lead him into all truth and out of falsehood, error and its image worship; for they that worship God in spirit and in truth, know what they worship, and their righteousness is of the Lord.





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